THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XIX. Saturday, September 19, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 8.—*MORMON SOCIETY.*

How little is the authentic testimony—how few are the creditable witnesses to be produced to the dishonour of "Mormon Society!" The "Mormons" can proudly boast that the mass of trustworthy "Gentile" authorities — whose official calling or adventurous spirit has thrown them among the people of Utah —can be quoted to their advantage. Writers who have made such testimony, or the authentic history of this people their data have been led into strains of wonder at and admiration of the Saints —sometimes flying into a prophetic extacy concerning their future greatness.

"But have not all the 'Gentile' officials, merchants, and temporary residents, of respectability, at Utah, borne testimony to the immorality of its society, and the villanous character of the Mormon leaders?" No! *quite the reverse.* Tens of thousands, however, have an idea that the former is the case. "Did not the English press generally, a short time since, bear testimony to "Mormon Horrors?" We admit it. But what was the *data*? The report of Judge Drummond? But then, after the effervescence of excitement was spent, the American papers boldly acknowledged that this same *Judge* was a great rascal—that he "ran away" from his wife and children, and took up with a public prostitute; and other similar statements little in favour of this "respectable authority." Again, two of his principal charges relative to the murder of Lieutenant Gunnison and Colonel Babbit, were from the very first *known* to be false, and in the face of authentic information in the hands of the government and people of the United States. At this late date, it would manifest too much ignorance in our enemies for them to deny this. Relative to the false accusation of burning the records we refer our readers to an official document published in this number of the *Star*. What, then, becomes of *all this testimony* when the *data* of it is known to be false.

Some of those very papers, that have dwelt so largely on the "horrors of Mormonism," have, ere now, fallen into extatic admiration of Mormon Society. This excitement against us is nothing new. But judging the future by the past, we look for them to get a "fit" of praising "Mormonism" again some day, with some "second-sight-seeing" about its wonderful destiny. *Action* against us, *re-action* for us! We take this as strong evidence of the vigour, freshness, and morality of Mormon Society. It is not that people are so predisposed in our favour, that they tenaciously cling to admiration of us, till

Truth and Justice blush at their partiality. The world are disposed to "swallow us up," and when they admire and praise, they do it in "spite of themselves."

We purpose giving a *compendium* of reliable Gentile testimony concerning Utah and the "Mormons," with some extracts which the publication of that testimony to the world called forth from the press of America and England. It will consist of matter both "new and old." We believe that the Saints must have often felt the want of something of this kind, more comprehensive than has yet been given; and that they have found it embarrassing and troublesome to "hunt up" such matter for personal reference, or to place in the hands of a friend, other than in a form scattered through half-a-dozen volumes.

In doing this we do not profess an unqualified admission of every view taken by our authors, nor of all that they might say. Our object, however, is not to cavil with them, but to quote them. Surely if men with Gentile predispositions, education, and faith, could say so much in favour of Israel; when they shall no longer "see through a glass, darkly," "Mormon Society" will appear to them at a still greater advantage.

We will here observe that there is not space, nor is it to the point, to give the theological views of our authors relative to "Mormonism," nor several *individual* episodes recorded by them. Our design is not to discuss theology with them, but to hear their testimony relative to the *general* condition and history of the "Mormon" community. We will commence with an extract from a publication by Messrs. W. and R. Chambers:—

"The origin, growth, and present condition of the singular sect, calling themselves the 'Church of Latter-day Saints,' form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organization; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilization.

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"Of himself [Joseph Smith] it has been said: 'He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read. . . . He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated.' The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the imposter as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but

struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilization in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

. . . . . .

"Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organisation. 'A lazy person,' we are told, 'is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. . . . The labour for support of one's self and family, is taught to be of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath.'

. . . . . .

"In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction.

"In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled 'their peculiar institution of polygamy.' . . . . . It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

. . . . . .

"In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Momons *do* is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant agressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, con-

tended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers — a man of no indifferent learning and ability—it is a polity intended to enable and induce 'each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him.' In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.—*Chambers' Repository of Tracts, No.* 53.

"We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material power and prosperity is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them."—*New York Tribune, Oct.* 25, 1853.

"A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made 'the wilderness to blossom like the rose.' They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and

dancing, and singing, and prayer."—*New York Herald*, 1852.

"However much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no lawsuits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country, and a source of pride to themselves."—*Southern Californian*, 1853.

(To be continued.)

ANOTHER SHOT FROM THE MORMONS.

(From the "St. Louis Republican," July 26.)

The leading men in Mormondom do not intend, it would seem, that their assailants shall go unanswered; and, accordingly, they have sent forward to the Government at Washington duly authenticated documents, which, if true, must make some parties feel very awkward. We do not feel at liberty to withhold the following, which has the official seal of the United States Court at Salt Lake City to mark its authenticity, and which has been communicated to us for publication:—

"GREAT SALT LAKE CITY. U.T.

"To Hon. Jeremiah S. Black, Attorney-General of the United States, Washington, D. C.

"Sir—My attention having been drawn to the letter of Justice W. W. Drummond, under date of March 30, 1857, addressed to yourself, tendering his resignation as Associate Justice for Utah, wherein my office is called in question, I feel it incumbent upon me to make to you the following report. Justice W. W. Drummond, in his "fourth" paragraph, says, "The records, papers, &c., of the Supreme Court have been destroyed by order of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

"I do solemnly declare this assertion is without the slightest foundation in truth. The records, papers, &c., of the Supreme Court in this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, Sept. 22, 1851, (at which time said Court was first organized,) up to this present moment, *are all safe and complete in my custody*, and not one of them missing, *nor have they ever been disturbed by any person.*

"Again. In the decision of the Supreme Court, in the case of Moroni Greene, the which decision was written by Judge Drummond himself, I find the following words: 'That as the case for which Greene was convicted seems to have been an aggravated one, this Court does remit the costs of the prosecution, both in this Court and in the Court below.' Greene was provoked to draw a pistol in self-defence, but did not point it at any one. He was a lad of 18 years old. Much feeling was excited in his favour, and he was finally pardoned by the Governor upon a petition signed by the Judges and members of the bar of the United States Court, the Hon. Secretary of State, and many of the most respectable citizens of Great Salt Lake City.

"Again. In relation to the 'incarceration of five or six young men, from Missouri and Iowa, who are now (March 30, 1857) in the Penitentiary of Utah, without those men having violated any criminal law in America,' &c. This is an utterly false statement. But I presume he alludes to the incarceration, on the 22nd of January, 1856, of three men, and on the 29th of January, 1856, of one more. If so, these are the circumstances: There were quite a number of persons came here as teamsters in Gilbert and Gerrish's train of goods, arriving here in 1855, after winter had set in. They arrived here very destitute, and at that sea-

son of the year there is nothing that a labouring man can get to do. Some of these men entered the store of S. M. Blair & Co., at various times in the night, and stole provisions and groceries. Some six or eight of them were indicted for burglary and larceny; three pleaded guilty, and a fourth was proven guilty. The four were sentenced to the penitentiary for the shortest time the statute allowed for the crime. And just as soon as the spring of 1856 opened, and a company was preparing to start for California, upon a petition setting forth mitigating circumstances, the Governor pardoned them, and they went on their way to California. It was a matter well understood here at the time, that these men were incarcerated more particularly to keep them from committing further crime during the winter.

"Since that time there have been but four persons sent to the penitentiary for forgery and petty larceny for terms of 30 and 60 days, to wit: one on the 19th of November, 1856; two on the 24th of November, 1856; and one on the 26th of January, 1856. So that on the 30th of March, 1857, and for several days previous, there was not a white prisoner in the Utah penitentiary, nor is there at this date.

"I could, were it my province in this affidavit, go on and refute all that Judge W. W. Drummond has stated in his letter of resignation by records, dates, and facts; but believing that the foregoing is sufficient to show you what reliance there is to be placed upon W. W. Drummond's word, I shall leave the subject.

"In witness of the truth of the foregoing, I have hereunto subscribed my name, and affixed the seal of
[L. S.] the United States Supreme Court for Utah Territory, Great Salt Lake City, this twenty-fifth day of June, A.D. 1857.

"CURTIS E. BOLTON,

"Deputy Clerk of the United States Supreme Court, in the absence of W. I. APPLEBY, Clerk."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 569.)

[July, 1842.]

Saturday, 16th. Rode on the prairie with my Clerk, to show some land to brother Russell from New York; dined with my farmer, brother Cornelius P. Lott, and hoed potatoes.

The following is a Phrenological Chart of Elder Brigham Young, the President of the Quorum of the Twelve; of whom Elder Willard Richards, whose chart was given in last week's *Wasp*, was also a member.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—7, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness. — 10, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—9, L. Love of homestead very strong; extremely fond of early reminiscences of birthplace, &c.

Adhesiveness. — 10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion, and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness. — 7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich, hearty dishes.

Vitativeness.—6, M or S. Indifference to life; views the approach of death without fear.

REFLECTIVE.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F or M. Decent

regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—11, V. L. An overflowing of kind, humane, and tender feelings.

Veneration. — 10, L. Worship of the supreme being; reverence.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to preconceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

PERCEPTIVES.

Admonition.—6, S or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—9, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. with very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportions, size, &c.

Weight.—11, V. L. L. or F. Knowledge of gravitation, momentum, &c.

Colour.—8, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—8, L. Love of arrangement; everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—6, F. Pleasantry and humour, without facetiousness; fair perception of the ludicrous.

Causality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison. — 9, L. A discrimination; power of illustration; ability to perceive and apply analogies, &c.

PHRENOLOGICAL CHART OF ELDER HEBER C. KIMBALL.

PROPENSITIES.

Amativeness.—10, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—4, M. or S. Somewhat indifferent to places as such; easily changes location.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex,

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—9, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—6, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—7, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—6, M. or S. Indifference to life; views the approach of death without fear.

SUBLIMES.

Cautiousness.—8, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem.—9, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—8, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—9, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction without blind credulity; tolerable good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—7, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—7, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—9, L. Great mechanical ingenuity, talent and skill.

Tune.—9, V. L. or L. Great musical taste and talent; conception of melody.

Time,—4, S. or V. S. Forgetfulness of dates, ages, appointments, day of the month, &c.

Locality.—11, V. L. or L. Great memory of places and position.

Eventuality.—10, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large causality, and comparison, great observation, with deep thought, &c.

Form.—8, F. Cognizance, and distinct recollection of shapes.

Size.—5, M. S. or V. S. Inaccurate measurement of magnitude, distance, &c.

Weight.—11, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration; ability to perceive and apply analogies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 19, 1857.

A VISIT TO THE ISLE OF MAN.—On Friday the 28th of August, we, in company with Elders Ezra T. Benson and John Kay, embarked on board a steamer for Douglas, Isle of Man, where we landed about 6 o'clock, p.m. At this place, it was announced by placards, posted up through the town, that two Lectures would be delivered by us on the following Sabbath, at the usual place of the Saints' meeting, commencing at 11 a.m., and 6 p.m.

In the forenoon, we selected for our text the following words:—

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—*Isaiah* xxix. 18, 19.

From this text we spoke in substance as follows:—

Brethren, Friends, and Strangers—It is with a thankful heart that we now meet

with you for the first time, to deliver a Lecture upon the divine authenticity of the Book of Mormon, and to inform you of some of the evidences on which the Latter-day Saints receive that book as a revelation from God.

If the Book of Mormon is a revelation from God, no individual or nation can be saved who rejects it. On the other hand, if it be an imposition, all are required to reject it. It professes to be a divine book, and if so, like all other divine books, it will be attended with sufficient evidence to condemn the world; for God never sent a revelation to the world without accompanying it with all the evidence necessary to convince the world, and leave them without the least excuse if they rejected it.

If there were any evidence that the day of revelation was past, and that the canon of Scripture was full, then all might know that the Book of Mormon was an imposition without giving themselves the trouble of investigating its claims. But when there is not the least shadow of evidence to support the assertions of new revelation denyers; when the whole tenor of Scripture contradicts this wicked tradition of priestcraft, no one has the least excuse for rejecting, on such false premises, a book claiming to be a divine revelation.

It is evident from the words of our text,

First: That a "*Book*" was to be revealed:

Secondly: That the "*Day*" or age in which the "*Book*" should make its appearance, is specified in the context:

And lastly: That the most glorious results should attend the revelation of the "*Book*."

That a book was to be revealed, is not only clearly pointed out in the text, but also in the context.

In the 11th and 12th verses, Isaiah not only prophesies concerning "*the Book*," but also concerning "*the words of a Book*," saying:—

"And the vision of all is become unto you as *the Words of a Book* that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and *the Book* is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned."

Here it is prophesied that the excuse rendered by the learned for not reading "the Words of a Book" delivered to him, should be a confession of inability, "I cannot; for it is sealed." While the unlearned man, to whom, not only "the words," but the Book itself should be delivered, would merely say "*I am not learned.*" It is also evident that "*the Words*" sent to the learned were to be in a language unknown or *Sealed*, otherwise he would not have confessed his incapability to read them. That the unlearned man should be inspired with wisdom to read the Book is evident from the answer of the Lord to him in the 13th and 14th verses.

"Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

It appears that the people among whom the unlearned man should live were to be a generation of hypocrites, pretending to worship God with their mouth and lips, while their hearts were far from Him; and that, instead of being taught by living Prophets and Seers, the fear of the Lord was to be "*taught* by the precept of men." And the people being in such a hypocritical condition, and blinded by the learning of priestcraft, the Lord prophecies that He would "*do a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish.*" How could

this be fulfilled in a more effectual way, than by inspiring the unlearned man to read a Book, the words of which could not be read by the learned.

We learn from Isaiah, in the passages above quoted,

First: That the *words* of a sealed Book should be delivered to a learned man, with a request for him to read them; and that he should emphatically reply, "*I cannot;*" thus virtually acknowledging that the language was unknown or sealed, and entirely beyond the reach of his learning to discover its meaning.

Secondly: That "the Book" itself should be delivered to a man not learned, with a similar request to "*Read*" it, who replies, "*I am not learned.*"

Thirdly: That the Lord should inform the unlearned man of the hypocrisy of the generation to whom the Book should be revealed; and that He would bring to naught their wisdom by performing "a marvellous work."

And fourthly: That "IN THAT DAY THE DEAF SHALL HEAR THE WORDS OF THE BOOK."

We take great pleasure in announcing to this audience, that all these items of prophecy have been literally fulfilled in this the nineteenth century. In the year 1827, Joseph Smith, an unlearned man, who resided in the State of New York, was visited by a holy angel, and commanded to go to a hill, some three miles from his father's house, and take from the place of its deposit a Book, written on gold plates. He was told that this book contained the sacred writings of ancient Prophets who once dwelt in America; and that the time had arrived for it to come forth. With the Book was found a Urim and Thummim.

After obtaining this sacred treasure, he transcribed upon paper some of the engravings and sent them to a learned man in New York, requesting him to translate it: but the reply of the learned was, "I cannot read it." After which the unlearned Mr. Smith, though but a youth, was commanded of the Lord to read it by the Urim and Thummim. He did so; and the Book of Mormon was thus translated. Thus "*a marvellous work*" was accomplished, and the wisdom of the learned perished. And during the last twenty-seven years, "the deaf have been hearing the Words of the Book," while "the eyes of the blind" have been seeing "out of obscurity and out of darkness."

We now come to the second part of our subject, namely, that the "*Day*" or age in which the "*Book*," mentioned in our text, should make its appearance, is indicated in the context. In the 7th and 8th verses, we read as follows:—

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

This prophecy evidently points to that great day when all the wicked nations of the earth are to be destroyed, which every one knows has not yet been fulfilled. The darkness that should reign over all these nations, prior to their destruction, is plainly foretold in the 9th and 10th verses:—

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

Immediately after the description of this spiritual drunkenness, in which "the multitude of all the nations" who were enemies to Zion should be overwhelmed, Isaiah prophesies that a Book should be revealed and read, not by the learned, but

by one not learned, wherein a marvellous work and a wonder would be accomplished, and the wisdom of the wise perish. All these nations who were to perish as a dream of a night vision, were to be in a deep sleep—a sleep compared to drunkenness—Prophets and Seers were to be covered or withheld from them, while the fear of the Lord should be taught to them by the precept of men; they were to draw near to the Lord with their mouth and lips, in a hypocritical manner, while their hearts were to be far from Him. Such was to be the deplorable condition of the multitude of these nations among whom the Book was to be revealed, immediately preceding their utter overthrow and final destruction from the earth. It is through these plain predictions that we get a clue to the day or age in which God would reveal the wonderful Book mentioned in our text. It was not to be revealed until the eleventh hour—the hour of God's judgment upon the nations of the wicked—when they were in the midst of a deep sleep; when the voice of Prophets and Seers were no longer heard in their midst; when drunken with all manner of wickedness and abominations; when staggering to and fro under the intoxicating cup of Babylon's filth; then, and not till then, an unlearned man should read the Book? in that day "*a marvellous work, even a marvellous work and a wonder*, should be accomplished And in that day," says our text, "shall the deaf hear the words of the Book."

The first two verses, following the text, also show plainly, that the day when the Book should be manifest was to be a period immediately preceding the cutting off of the wicked.

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Thus it will, at once, be perceived, that before the wicked are cut off from the earth, God will favour them with a wonderful Book, brought forth in a most marvellous manner, that the deaf may hear it, the blind see it, and the meek and poor rejoice in the Holy One of Israel: while all that reject it may perish out of the earth, and become like the dream of a night vision.

And lastly, we are informed that the most glorious results were to follow the revelation of this Book. Not only our text has described the benefits to be derived from the Book, but also the 22nd, 23rd, and 24th verses.

"Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

These results are, indeed, glorious. We can now see that Israel's only hope of restoration and redemption from captivity in the latter times, is founded on the revelation of this wonderful Book. Until it comes, Israel may look in vain for their restoration. When it does come, Jacob shall no longer be ashamed, neither will his face any longer wax pale, as has been the case during the long period of their dispersion. The Book comes for their deliverance, after it shall have accomplished its purpose in warning the Gentile nations preparatory to their destruction.

Another most glorious result, Isaiah says, shall be accomplished; those who have erred and murmured, are to come to understanding and learn doctrine, through the simplicity of the doctrines in the forthcoming Book. Marvellous and wonderful, indeed, must be the contents of the Book, to accomplish such important results!

Jesus said, that in the mouth of two or three witnesses every word shall be established. Before the Lord would permit Joseph the Prophet, to organize the Latter-

day Kingdom by declaring to the world this infinitely important revelation, He raised up three other witnesses to bear testimony of the divinity of the Book of Mormon. By the mouth of four witnesses who beheld an angel, heard the voice of the Lord, and saw the plates, were the glorious contents of this new revelation first introduced to the world. The Book was not offered to the world on the testimony of one witness, but its very first introduction was accompanied by four witnesses who had received the most infallible testimony from the heavens that could be given —a testimony prefixed to the Book to be sent forth to all nations, leaving the whole world without the least excuse for their unbelief. Besides these chosen witnesses, eight others have solemnly testified that they saw and handled the plates; their testimony also is prefixed to the Book.

If the testimony of these twelve men, in relation to the Book of Mormon, be compared with the external testimony in favour of the Bible, we shall find an overwhelming amount of evidence in favour of the former, contrasted with that of the latter. None of the original manuscripts of the Bible have been seen by the world for upwards of fifteen centuries. According to Bishop Marsh's History of the translations of the Bible, the oldest manuscript of the Old Testament dates from the twelfth century of the Christian era; and the oldest manuscript of the New Testament dates from the sixth century. The original manuscripts of each of the sixty-six books of the Bible have not been seen by any witness of whom we have any knowledge, for ages past. Indeed, all the old manuscripts, now known, differ from each other in almost every verse. In the *Encyclopedia Britannica*, eighth edition, vol. iv. p. 698, we are told that one hundred thousand different readings are found in the New Testament alone. These various readings cannot be corrected, because there is no original manuscript to be found as a standard of correction. What a deplorable state the Bible is now in! The learned are continually trying to better it, by giving new translations. But the great difficulty is, that they have no originals from which to make their translations; and are, therefore, compelled to translate from a vast collection of comparatively modern manuscripts, containing a hundred thousand different readings. Not so with the Book of Mormon, the original plates have been seen and handled; while an angel from heaven has testified to the correctness of its translation, and twelve eye-witnesses of the original have prefixed their testimony to this sacred book. Since which thousands of witnesses have been raised up to whom God has revealed by infallible testimony the divinity of the Book. Thus the world have, in confirmation of this latter-day Book, the testimony of ancient Jewish Prophets, the testimony of witnesses in the nineteenth century who have seen the original, and the testimony of thousands who have received infallible evidence of its truth. Therefore, having so great a cloud of witnesses, how great will be their condemnation if they reject it! The evidence in favour of the Book of Mormon being far superior to that which the world have in favour of any of the sixty-six Books of the Bible, it will, therefore, bring far greater condemnation if rejected. These are only some few of the external evidences which God has vouchsafed to give in confirmation of the divine authenticity of the Book mentioned in our text, and which is now being sent as the great and last warning to all nations. Time will not permit at present, a further development of the evidence in favour of the Book. May God direct the honest in heart in the paths of truth, is my humble prayer. Amen.

After having dismissed our meeting, we left the hall to return to our lodgings. Immediately upon coming into the street, a herd of several hundred animals rushed upon us, following us to our boarding house, foaming, raging, and bellowing, as though they were labouring under some great mental agony. It would have puzzled

the Zoologist to have determined to what particular species they belonged. The deep, long-toned, guttural sounds which issued from their mouths, very much resembled the braying of Jacks; and we were about to classify them with that species of animal; but upon a closer examination and inquiry, we found that they were actually a degenerate mongrel species of human being, under the name of civilized man, who had been reduced by priestcraft to their present degraded state.

Feeling a curiosity to re-examine more minutely those pitiful specimens of our fallen race, we attended our evening appointment; the hall was crowded with many gentlemen and ladies of the first respectability, who listened attentively to a lecture from Elder Benson, followed by ourself. During the time of our services, several hundreds of these semi-human beings congregated on the outside, and kept up a continued uproar until the meeting was dismissed, when we were again escorted by thousands to our lodgings. The unearthly bellowings upon this occasion far exceeded the former demonstrations; and upon making inquiry, we found that these were the usual methods of argument against the Bible doctrines taught by the Latter-day Saints.

Returning to Liverpool the next day, we found, to our astonishment, quite a number of these civilized animals on board, who exhibited themselves for several hours in the most obscene, low, vulgar language and epithets towards us. This gave us a good opportunity to leisurely contemplate the nature of their civilization, and were it not that we found them actually resembling the human form, we should have congratulated ourselves upon having discovered a new species of animals, occupying an intermediate link between the Baboon and Jack-ass.

MISSIONARIES.—We learn from a letter received by Elder Thomas Williams, from Elder William Dallin, dated Florence, Nebraska, 4th ultimo, that he, in company with some other Missionaries, destined for Europe, would proceed forthwith to England.

ARRIVAL.—Elder William Jenkins, Missionary from Salt Lake Valley, arrived here on the 26th ult, per ship *Jacob A. Westervelt*, from New York.

APPOINTMENT.—Elder William Jenkins is appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

CORRESPONDENCE FROM THE PLAINS.

(From the "Mormon.")

Camp, Elm Creek,
15 Miles above Fort Kearney,
July 9, 1857.

Brother Appleby.

Dear Sir—I embrace an opportunity now offered of addressing you a few words. The first hand-cart company is about five miles ahead of us, and we are now camped with Captain Walker's company, which is the first ox-train company, and is principally laden with goods belonging to the last year's hand-cart emigration; a few teams have joined in with them. All the emigration is moving on well, their cattle are in good order, and they are moving generally from eighteen to twenty miles per day. The camps are all healthy, and a spirit of union and harmony prevails. Just before we left Florence, a company of eighteen wagons arrived with apostates. From what little we saw of them, Utah is a great deal better without them; they are composed of such as could not endure the late revival and purging among the Saints, and, like the dross when subject to the refiner's fire, they have floated off. You need feel no trouble about them or their influence, for they exhibit

themselves wherever they go; they overflow with wormwood and gall, their mouths are full of cursing and bitterness, and they are a disgrace to any decent society.

We left Florence on the 1st, and visited Genoa, our new settlement, on Saturday afternoon, where we were honoured by a military escort and an address (the particulars of which hereafter.) Genoa is a beautiful location, the land rich and fertile, and a sufficiency of timber with care for all necessary purposes. There are about eighty men there, most of whom have families, and they have taken up claims; they have enclosed two large fields, containing about seven hundred acres, about four hundred of which are in crop. Although labouring under many disadvantages, they have made better improvements than any other settlement within fifty miles of them. Their gardens were better and more forward than any we have seen in the western country. Among other vegetables, we were treated to green peas. We held a Conference there, and appointed brother Alburn Allen, as President, and Nathan Davis and Henry Peck, as his counsellors. Brother William Felshaw was appointed President of Florence, Nebraska, and Western Iowa, with Alburn Allen and John Gleason as counsellors. We organized a land company, in accordance with the provisions made by the Territorial statutes of Nebraska, for the legal protection of the citizens and their claims. A new steam saw mill is also erected, to which a grist mill can be attached when necessary.

It may be well here to inform you, that the spirit of "border-ruffianism" is rampant in most of the western country, and "Regulators" and mob law seem to bear rule. At Independence, Mo., brother James Gammell, who was with a company of Texians on their way to the valley, was mobbed by a band of ruffians in front of the public square, at the instance of Mr. Magraw, the former mail contractor, who told him "if he was not gone in fifteen minutes he should hang on that tree," pointing to one in the vicinity. Gammell immediately fled, as he saw a number of ruffians armed with revolvers; they followed him on foot and on horseback, firing at him as he ran; by leaping fences he, however, evaded them, although he had as many as fifty shots fired at him; he afterwards swam the Missouri river, and escaped, and is now with us. Threats were also made against brother Erastus Snow. In consequence of this and other appearances of hostility, we selected a guard of our own brethren who have accompanied us to this place. We expected here to join the mail *en route* for Utah, but the river is impassable, and we can only correspond through the medium of two or three good swimmers. We were informed that this said Mr. Magraw is superintendent for the construction of the military road, and acting as government agent on said road; that twenty men were going on as an advance surveying party, and that about one hundred were to follow them. Brother Gammell says that some of those in the advance party were the men who fired at him; but as he is preparing a statement of the affair, and will forward it with the next mail, I must leave this matter with him.

We are now going to dismiss our guard. As we have none of the beauties of western civilization, and nothing but the Indians to contend with, we think we are perfectly safe; but thus far we thought it prudent to be prepared both for civilization and the Indians. We take this public manner of acknowledging the kindness of our brethren who volunteered to come with us, several of whom were handcart missionaries, and also to those who fitted out our horses and teams from Bluff City, Crescent City, Florence, and Genoa. We say, God bless and prosper them all in their undertakings! and as they have stepped forward in this emergency, we pray that they always may find friends and protection in every emergency.

My kind regards to brothers Stenhouse, Dulin, Clinton, Cannon, and all the good Saints.

As ever yours in the Everlasting Covenant.

JOHN TAYLOR.

SINGULAR FACT.—During the week before last, three canal boats, named Faith, Hope, and Charity, were sunk in the Oswego canal, near Fulton, [America.]

A COVETOUS desire in the heart of youth is the germ from which may spring a poison tree, whose atmosphere is pestilential, and the taste of whose fruit is death.

CORRESPONDENCE FROM THE NEW SETTLEMENT.

Genoa City, Munroe County,
Nebraska Territory,
July 1, 1857.

Editor of *The Mormon*.

Dear Sir—According to the instructions of Presidents J. Taylor and E. Snow, I take up my pen (as Historian of the Nebraska Mission,) to inform you of our progress and prospects. As already published in *The Mormon*, through a communication from brother A. L. Cunningham, we left Florence for this place on the 11th day of May, and reached our destination after a tedious travel of five days. In consequence of the lateness of the season the feed was poor, scarcely a blade of grass a finger long was to be seen, nevertheless all arrived in safety, and commenced putting in the plough. We have very little wheat; but intend to sow liberally in the fall. Our farm lies south and south-east of the city, it contains about seven hundred and fifty acres bounded on the south by the Beaver River, south-east by the Loup Fork, north and west by a sod fence. This farm is occupied chiefly by the Florence and St. Louis companies; the Alton company are not included in the above, but are located one-and-a-quarter miles north, in a bend of the Beaver River, containing one hundred acres. Our crops are of the most flattering character; corn, potatoes, buckwheat, and garden stuffs are looking finely, and if our corn escapes the early frosts that are peculiar to this latitude, it is the opinion of some of our best judges that the yield of corn will be from sixty to seventy bushels per acre. We have our saw-mill in operation, and expect enough lumber will be got out this season to help us to put up houses sufficient for our present population. We have a brick yard in full blast, and expect soon to be able from such auxiliaries as saw-mills, brick-yards, and willing hands to build a city not a whit behind any other in Nebraska. The city of Genoa is about one hundred and two miles from Florence, contains about four hundred acres, ten acres in a block, from centre to centre of streets, eight lots in a block, eighteen rods long, nine rods wide; the streets cross at right angles, four rods wide. It is laid off on a beautiful eminence near the bluffs on the north, gradually descending to the east, south, and west. As the ground is a little the highest in the centre, standing on the public square, you have a fine view to the east, some twenty miles. Looking to the south, the Loup Fork presents itself with its ever-shifting sand bars, and zigzag course, spotted with islands of cotton wood, box elder, willow, and some cedar; still farther in the distance you see the bluffs rising, the dividing ridge between the Loup Fork and Great Platte Rivers. Strain your vision a little more, a dark blue line presents itself—that is the bluffs. Beyond the Platte, some thirty miles off, south-west, groves of timber, the Loup, Bluffs, and a sea of grass meet your eye. At every turn west, bluffs in majestic grandeur, covered with ancient ruins, telling us plainly, without any translation, that their occupants understood the arts and sciences; for we have found specimens of both copper and earthenware, being another link in the great chain of testimony of the authenticity of the Book of Mormon. I will now give you a statistical item, and then leave the subject to be resumed upon our further progress. We number ninety-seven men, twenty-five women, forty children, forty-two yoke of oxen, twenty cows, six horses, and some two dozen chickens, twenty hogs, two cats, and dogs plenty.

We are expecting plenty of sport in the fall for we are surrounded with all kinds of game. Our streams are teeming with fine fish, and we hope soon to have both time and inclination to indulge.

Yours truly,

HENRY J. HUDSON.

INDIAN DIFFICULTIES.—UTAH EXPEDITION.

From *The Mormon* we gather the following:—"Advices from Fort Kearney state that a party of nineteen drovers, charged with upwards of eight hundred